

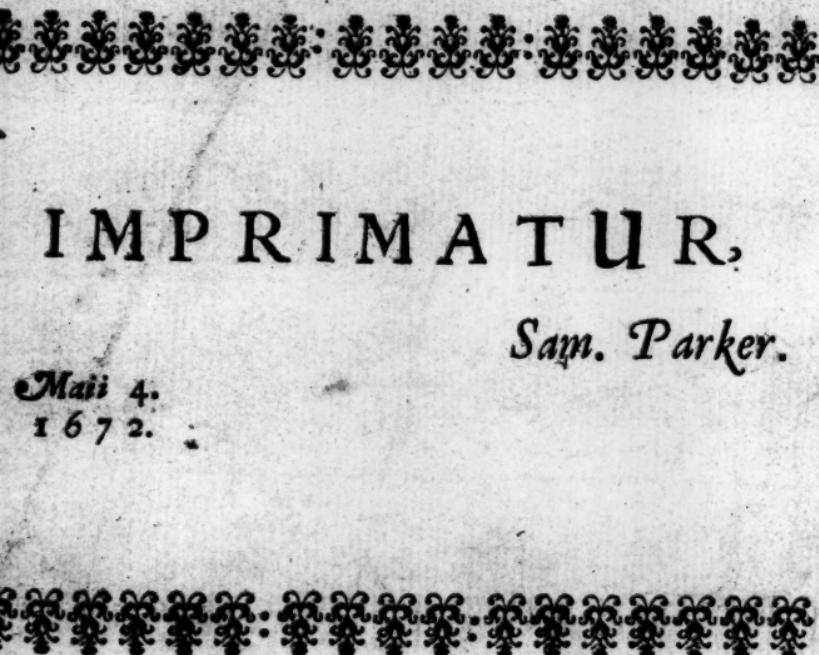


IMPRIMATUR,

Sam. Parker.

Maii 4.
1672.





IMPRIMATUR,

Sam. Parker.

Maii 4.
1672.

Domus mea, Domus Orationis,

A.

S E R M O N
Preached in the
CATHEDRAL
O F
S t. P E T E R
I N
E X O N.

On Palm-sunday. An. Dom. 1672.

Published to prevent farther Calumny.

B Y

WILLIAM GOULDE.

L O N D O N,

Printed for R. Royton, Book-seller to His most Sacred
Majesty, and are to be Sold by Abisha Ercott,
Book-seller in Exeter, 1672.

1672
1672

И О М И
Т Е С Т
И
В У К О В
П Р И Г О В О
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To the Regular Sons of the Church of
E N G L A N D.

17. (477.)
2. 27. '34
3. 22. 17
G. 3. 22. 17
E. 3. 22. 17
It is our hard Fate to have such Enemies, whose very
Essence is Calumny, and their Zeal exclusive of
Christian Charity and common Civility to all
men of differing Perswasions: They regard not either
Law, or Gospel, Antiquity, Reason, or Experience, if
opposite to their darling Notions and Opinions; Yet
the same men arrogantly seek to impose upon this best of
Reformed Churches, and Storm with Indignation if her
Sons and Members do not presently accept their rude noise,
impertinent clamour, and irrational Confidence,
as sufficient demonstrations against Her Primitive Do-
ctrines, pure Devotions, and regular Constitutions: So
great their Spiritual Pride, (a Sin inseparable from
such as study Novelties) they allow not the least dissenters
any share or degree of Wisdom and Goodness. He that
shall discourse Euclid's Elements to a Swine, or talk
Metaphyficks to a Bear, or Preach as it is said of Ve-

To the Regular Sons

nerable Bede to the Rocks, shall as much prevail as upon a Saint of the last Edition by Scripture, or rational Arguments: Even an Ox will relish the tender flesh of Kids with as much appetite and gust, as one of these new Christians the Primitive Truth and Holiness. Nor is it to be admired, that these men who have made Bankrupt of their Allegiance, under pretence of setting up a quicker Trade for Religion, should affect scruples and dissatisfactions, and rather renounce their own Essence, than yield up a rotten cause upon the greatest pregnancy of Reason and Evidence. The Wolf in the Fable that was put to School to learn to spell, could never make any thing of his Letters but only Agnus, all the lashing in the world could bring him to nothing else, and his Stomack was proportionably nice and tender with these Gentlemen's Consciences: It is the humor of this frantick Herd to affect a refractory sullenness, and glory in an inflexible stiffness; you may as easily remove Mountains as abate their Insolence, they have an undaunted shameless Brow, you shall never convince them by the clearest Demonstrations. When this stubborn Crew are so miserably baffled, that they have no Evasions, Retreats or subterfuges; when the sharpness of Truth so far afflicts them, that they are brought to that stress as to have no refuge in Reason or Religion; then we are Baal's Priests, Limbs of Antichrist, Wolves and Foxes, Popish and Superstitious:

But



of the Church of England.

But if here also you will not be Hecstored by their railing Rhetorick (in which they are the most accomplished Orators in the World,) but bear up briskly and require proof, or an acknowledgement by the rules of Justice, you dissolve their Patience ; but all the Art of man shall never put them to a Blush, or produce the least regret for all their Malice, Rancour, and Uncharitableness. It hath pleased the men of this Forehead and Complexion to honour the following plain Sermon with their scurrilous and reproachful Language (the Dialect of the Saints) for which I return them my hearty thanks, for the greatest obligation that they could possibly lay upon the meanest of the Sons of the Church of England : And I do hereby assure them, that if I did only study Credit and Reputation, and to bring glory to my self, these are the men I would cull out and Court, by whom to be contemned and vilified ; and upon the word of a Priest, next to a good Conscience (which admits no equal Pleasure in this Life,) if my holy Mother be concerned, the contumelies of such as these are to me the greatest delight and satisfaction in the world : So little do I value the pedling Sectarists of the Nation, (Those Mushrooms of Christianity, that so suddenly sprang up in the late night of Confusion) that I cannot conceive how the Church and State should make any account of other interest in them, than a man makes of the Vermin that breed out of his excrementitious Sweat ; and the Cause must be honorable that

To the Regular Sons, &c.

that such men persecute. And now (my Reverend and Dear Brethren) I present you with my Arraignment of the Thieves in God's House, for Robbers are to be tryed (not by Co-partners in the spoil and Theft,) but by men of your Character (Good men and True ;) by the Known Laws of this Nation, and all other well-governed Kingdoms, and Societies : And I question not but you will approve the Sentence of Condemnation, and the Charge delivered against them, which is here presented without Addition, Diminution, or Alteration, by

The unworthiest of the Admirers
Kenne Devon. of the Doctrine, Devotion, and
1672. Discipline of the Church of
E N G L A N D.

William Gould.



A
S E R M O N
Preached in the Cathedral of
St. P E T E R
I N
E X O N.
On Palm-sunday. An. Dom. 1672.

Matth. 21. 13.

*It is Written, My House shall be called a
House of Prayer, but ye have made it
a Den of Thieves.*

Prayr is the first thing wherewith a Righteous Life begins, and the last wherewith it ends.

The Souls Ambassador with God, the sending of Angels upward, the Dialogue betwixt Heaven and earth. But of all Prayer, the Publick is the most power-

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ful and excellent, 'Ἄνθης ἡ περισσευχὴ μὴ ἔχοντα τὸν συν-
πνεύματος αὐτοφέρειν τοντὸν μέσον, (as the great Hooker
from S. Basil to my hands) Prayer is not itself unless
Animated by a consort of Voices, when the Church like
the Sea with its beating waves Resounds with Respon-
ses; the great God is highly pleased with so holy a
force, so Religiously importunate a Violence: The
House of Prayer is a Court beautified with the presence
of the Cælestial powers, here sounding forth our holy
Hymns, we have the Angels intermix'd as our Associa-
tes, the Blessed above further our Requests; and we
even Besiege and Storm Heaven with our common and
united Devotions. The reason of this prevalence of
of Publick prayer, Jo. Calvin tells us in the 29 Sect.
of the 20 Chapt. of the 3^d of his Institutes, *Præcipuum
cuius sui partem orationem docuit, præsertim ubi Tem-
plum vocavit Dominum orationis, &c.* Prayer is the most
principal part of Gods Worship and Service, it gives
denomination to Gods house; *My house shall be called a
house of Prayer*, as our Saviour quotes it from the Pro-
phet *Ezay* in the Text.

The words present us with three parts. 1. Gods wor-
ship, *Prayer*. 2. The Place, *Gods house*. 3. The Abuse,
But ye have made it a Den of Thieves. And here I shall
first Arraign the Thieves: secondly, with *Scriptum est* it is
written, according to the Pattern here used by our Sa-
viour, *I shall cast them out of Gods house*; and thirdly,
Vindicating God's house, and the Duty of my Text,
apply all to our selves.

I. The most eminent Thief in God's house of
Prayer is the *common bearer*; such I mean as place all
Reli-

Religion in their *Ears*, and seldom or never bear their parts at the publick Service: *If all be one Member where is the Body?* 'tis S. Paul's own question, 1 Cor. 12. 19. And 'tis applicable to these *Pulpit-Idolaters*; But *Solomon* tells us there is a time for all things, and then certainly there is a time for two things, *Prayer* and *Hearing of Sermons*: But suppose there be not time for both these Duties in the Church, which may best be spared of the two is then the question, and the case of *Conscience*? the *Prayers* are to *God*, the *Sermons* to *us*; the *Prayers* for *God's Glory*, the *Sermons* for our *Profit*: the *Prayer God's worship*, the other at the highest but *Medium Cultus*: Now if the *Glory* of *God* and the title given by *Christ a house of Prayer* (the *gentile Orationary* too being here vindicated as *Mr. Mede* accurately proves) will not turn the *Scales*, there is a fault in the *Beam*, and we are neither fit *Casuists* for our selves or others; if the *glory* of *God* which is the chief *End* of *man* be most eminently advanced by *Prayer* and *Praise*, which no *man* can deny that reads the *Scriptures* and considers the constant employment of the glorified *Saints*. If *Prayer* be put in *Scripture* for all *God's worship* and *Service*, according to *Jo. Calvin's* own *Comment*, who is with some of greater Authority than all the *Fathers* upon *Psalm 14. 4.* and also upon *Genesis 4. 26.* where *John* comes in as before, and is seconded by the *Chaldee* *paraphrase*, by *Clariss Drusus*, and others of worth and eminence; all this supposed which is evident to all *Rational* persons, what can any *man* in his right *wits* think of our *New-Saints* and the *New Mode of Godliness*? We have a sort of *Men* who call themselves *Saints*, demanding what they shall do at the *Church* where

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where is nothing but *Prayers*, that is in words at length, there is nothing but Praising and Honouring God in his House, and shall we assemble for nothing else but to Glorifie (the employment of Angels,) the Author of all our Blessings; what a *Ridiculous Religion* is this, that hath the Impudence to pretend to Conscience, where Prayer and Praise can make *Recusants*. If this be the power and purity of their Religion and Godliness, I bless God I envy them not in the least; this *new Religion* void of the old Devotion shall never inherit eternal happiness; How can God be well Worshipped, where the publick Worship & Prayers of his House are contemned and neglected, Prayer being the Service by which God is most Glorified? And therefore every ones observation and experience confutes the *Sermon-Worshippers*: For since bearing Monopoliz'd *all Divine Service*, what *preaching* hath gained *Devotion* hath lost, and the product hath been *Homines multæ Religionis, Nullius pene pietatis*, very much Religion and very little Godliness: But this is not the chiefest thing, wherein *Theft* is justly chargeable upon the *Pulpit-Idolater*; they have eclipsed, disparaged, and taken away the Glory of God's word in the Holy Scriptures, and given it to the Pulpit-discourse, advanced our *Comments* above the *holy Ghost*, the *Minister* above his *Maker*, *Man* above the *Spirit of Grace*; as if there were no other End of penning the Scriptures, but to furnish the Preacher with a Text; which is the same or a like *Superstitious conceit* with that of the *Jewish Rabbins, plus est in verbis Scribarum quam in verbis Legis*, the Law of *Moses* was beneath the *Comments* of the *Expositors*. This is a Robbery unpardonable in the House of God, for

for humane Inventions to perk up into the Tribunal of Gods Scripture-word, and sit in a higher Throne than the *Oracles of the Living God.*

If the *Romanist* be obnoxious to our Censure; as deservedly he is, for Ranking the traditions of men with the word of God written; what an *Insolent Robbery* is this, to make God's word stoop to our Humane Descants, and to exalt Dust and Ashes above the Spirit of all Holiness and Perfections? Are not these men absolutely distracted, who deny any *Relative holiness* to our Christian Churches, and yet they attribute to the Pulpit, a small part of God's House, an *Essential Inherent holiness*; a holiness so great, that with them it sanctifieth the holy Scriptures, for it is then only God's Word by way of Eminence, when paraphraz'd and explain'd by the Preacher in his Sermons; and when their *sweaty Preachers* are silenced, the Gospel they cry out is presently lost, which to a sober man must needs appear Barbarously ridiculous.

How do those men cry out of the Superstition of *Bowing* towards the *East*, or *Kneeling* at the Eucharist, for fear of Adoration of the Elements; and yet at the same time they worship the *Pulpit*, and if you Rob them of this Idolatry of theirs, they are utterly lost, having little or nothing else to denominate them *Christian Professors*. I have often admired at these Thieves in God's House; in some cases they will scarce let you pick up a Straw or move a Rush without a Text, they require every minute posture and circumstantial of worship to be proved from the Scriptures, and yet at the same time advance the *Sermon above the Scripture*, for which they pretend so great a Reverence; for every thing they

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they require a Text, and yet the *Pulpit* with them is advanced above the *Holy Ghost*. These men must think it an attainment above others to be *besides themselves*, or they could not appear so apparently ridiculous: St. *Chrysostome* was the most popular and plausible Preacher of his age, it grew into a Proverb, *Better the sun did not shine than Chrysostome not preach*; yet it grieved his devout pious Soul, to observe the People throng more to his Sermon than to the pure Word of God without mixtures, read at Divine Service; and the holy man severely expostulates the reason with his Auditors, and tells them that this *Pulpit-preaching* had for its original (in some respect) the daintiness of men, the *Word of God* read in the Church being sufficient to Salvation, in the third *Homily* on the second *Epistle to the Thessalonians*, *αὐτὸς τὴν ἡμέτερα παθηματας αὐτὸν οὐ χρεία γέγονε διὰ τὴν διδασκαλίας χρεία, ταῦτα Σαρφῆ γέγονεν ταῦτα τοῖς δεῖται γεγονόταις*— All things are laid down that are necessary in the sacred Scriptures, but because you hear with pleasure, this makes you require the *Pulpit-discourse*: And by the way, can any Religious man avoid being concerned with St. *Chrysostome*, that God's most perfect Law should be debased below our imperfect Comments, and that Sermons should be so abused as to pull down, which were intended to advance, the excellency and Glory of the Sacred Oracles: In opposition to these Thieves in God's house, who seek to Rob him of his worship, *Prayer*, and of his Word, *the Scriptures*. It was an high act of Prudence in the ancient Church, to distinguish carefully between God's *Word* and *Mens Sermons*, and not to permit the *Pulpit* to Clash with, much less to swallow up the *Desk*; but they were very

very curious in making the *sermon* strike sail to the *service*, and veil to the *Scriptures*; the Primitive planters never suffered their Sermons to curtail, or be prejudicial to the Service, or the reading of the *Scriptures*, but they all walked in the House of God as friends; as *Justin Martyr* observes, in the second of his *Apologie*, when the *Reader* had done, then and not before the *Preacher* exhorts: which farther appears, by the time that the *Sermons* came in, to wit after the *Epistles* and *Gospels*, and therefore anciently call'd *Postills*, I conjecture (and am not simple in that opinion) *quasi post illas*, because they succeeded the reading of the *Scripture*, and divine Service, and so neither were prejudicial to the *Scriptures*, nor thrust out the solemn worship of the Church.— Besides, in the Primitive times Men did not call Sermons God's word, (as some now do by way of Eminence) but used terms of Diminution to denominate them by, to keep up the Glory of Gods pure Word in the Sacred Oracles: — They called their *sermons* not the Word of God, but either *Homilies*, or *Allocutions*, or *Disputations*, or *Treatises*, so they were generally called by the *Latin Fathers*; the *Scriptures* they still called the Word of God, the *Truth*, but the Discourses of the best Pulpit-Tractators obnoxious to Errors. Thus *Possidonius* in the life of *St. Austin*, and *St. Austin* himself calls all his Sermons *tractatus* *Treatises*, and all this was done to keep up the Glory of Gods *Scripture-word* above all humane mixtures or Ingredients; I wish we did imitate their piety and prudence. Let men set what value they will upon *Sermons*, the greater value they set upon them, I judge them the better *Christians*, provided always they do not exalt them

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them to the prejudice of God's word and worship, the *Holy Scriptures*, and the *Publick Devotions*; for let them consider, that to diminish the authority of the *Scriptures*, so as to prostrate it beneath the words of the Preacher or a Pulpit-discourse, is allied to *Blasphemy* as well as to *Theft* and *Sacrilege*; and 'tis no little approach to the same sin by this practice to justle out *Prayer*, the chief way of glorifying God, and in *Scripture* put for the sum total of Divine Service.

Thus the common *Sermon-worshipper*, the *Pulpit-Idolater* is the most eminent Thief in the House of Prayer.

¶ II. A Second Thief in God's House of Prayer is he, that keeps back his *heart*, when he presents his *body* there to his Maker and Redeemer; *My Son give me thy heart*, *Prov. 23. 26*. Religion requires the flower and vigour of the Spirit, the strength and sinews of the soul, the top and prime of the Affections; It is no empty wish, no languishing endeavour, no still-born passion, or abortive Resolution, but a zealous and sincere profession; *Give me thy heart*, saith *Divine Wisdom*, (not thy Ear alone;) Religion hath other duties besides *bearing a sermon*; thy *Heart* not thy *Tongue* only, (Religion is somewhat else besides *talking and canting*;) thy *heart* not thy *head* only, (Religion is not merely a *speculative notion*) give me thy *heart* not *appearances* only, (Religion is somewhat else besides *Formality*) the *heart*, the *whole heart*, the *Understanding*, *Will*, and *Affections*, without which no Service performed is an *acceptable sacrifice*: What though thou canst not bring such costly Presents as others, thou canst not offer up *Hecatombs*, thou hast no *Gold* or *Jewels*, *Silk* or *Purple* for the *Tabernacle*,

of St. Peter in Exon.

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tracle, thou canst not bring *Cedars* to the Temple, thou canst not carve or polish, yet a few *sighs* from a *broken heart* are a *pleasing sacrifice*; and to deny this to the Almighty is always Theft and Sacrilege, but more especially so, when we present our selves at his Altar in the Solema Assembly of his Saints and Servants: Let then the Church recover its *ancient title* a House of Prayer, and when we repeat, *WE PRAISE THEE O GOD, TO THEE ALL ANGELS CRY ALoud*, let us perform it even as an Angel would: *MY SOUL DOETH MAGNIFIE THE LORD* should be always sung as said, with the holy fervor of the pure Virgin Saint that spake it, and our *GLORY BE TO THE FATHER, SON AND HOLY GHOST* as devoutly used, as an enflamed Cherubim would repeat it; (it being no other than the Language of Heaven and Earth) that so God's *name may be hallowed* by us, and *his Will done* as by the blessed above, according to the Prayer of the glorious Saviour of the world: when we come into God's house, let us be zealously devout in our Addresses, fervent and earnest, not merely *play devotion*, and *act Godliness*, not only representing the Pieties of the Church of *England* in a Comedy, affronting God instead of Homage, and bringing vengeance upon our own heads, and the three Kingdoms.

Let us bring our *souls* with our *bodies* to God's house and Service, God's service as to the matter, as to the authority by which it is established in God's house, and we shall pray by the Spirit, above all the *vain-glorious Pretenders* who deceive others, and pride themselves, in their occasional enlargements: Our want of zeal will

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make

to A Sermon preached in the Cathedral

make a more formidable objection against our common Devotions than was ever offered by its keenest adversaries ; and if we are not a sort of *Incarnate Seraphins* in God's house, at such a service which speaks God's Spirit eminently present with the zealous Martyr'd Composers, we are barbarous Thieves, and ungratefully Sacrifegious.

Nothing but the *coldness* of the *Votary* can hinder the *blest effects* of so *Primitive*ly *Grave*, *solemn* Devotions, as the Church our Mother hath provided for God's house : Imitate we the *holy Jesus*, in praying earnestly in the same *holy word*, infinite will the advantages be of this Service of obedience : Consider I beseech you what this worship is, that requires the fervency of your Souls, (the want of which speaks you eminently *Sacrilegious*) 'Tis that *holy service* that procured such *Miracles of Mercy* in 88. and at the intended *Powder-plot*, a Service in time of War, Famine, and Pestilence happily experimented ; 'tis our *Strength* and *Beauty* that renders the *English Church* amiable above all the Reformed ; 'tis the *Spiritual food* prepared for us by the Angels that presided in the Church at the Reformation, who ascended to Heaven in the flames of *Martyrdome* ; here are *David*, and the Elders, and Captains of thousands, King, Lords and Commons, (an Authority restored to us by a heap of *Miracles*) which should prostrate every private Judgment, and make all Passions, Opinions and Interests stoop before it : 'tis that *Service* which *King-killers* and *Usurpers* of their Crowns and Scepters only persecuted, and only the *Dregs* and *Lees* of the Nation, and such as rais'd a storm to enrich themselves with spoiles, have contemned and vilified ; 'tis that *Worship* wept for *itself*, when the *Churches* were *Garrisons* to keep out
the
odious

the Service and its favourites, when the Trumpet drown'd our *Organs*, the abomination of desolation was set up in the Holy places, and our sorrows for Zyon silenced all our melodies: 'Tis that *Service* which the Enemy, not able to decry by *rational arguments*, impudently and irreligiously assaulted with *Pikes* and *Canons*; a *service* which Martyrs died with in their Bosomes, and restored by Miracles with our exil'd Monarchy and Laws; and if all these Considerations will not prevail with us to Zeal and Alacrity in this Service (now the doors of God's house are open to the regular piety of professors) what is this but *sacrilege with a vengeance*, such a Theft and profanation, as may too justly provoke God to shut the doors of his house against us, to rescue himself and Service from our scandalous Indevotions and Irreverence, and put us under the same or a worse interdict than lay upon us during the late *Anarchy* and *Confusions*: This is a second Thief in God's house.

III. He that deprives God of his *body*, and the worship of it, is a Thief and a Robber in the house of God. There are a sort of men in the world, who because they must serve God in the *spirit*, therefore they will not serve God in their *Bodies*; because they are called upon to have the Life and Power of Godliness, therefore they abominate all external works as meer forms: But what *new Divinity* is this by which we cease to be men, to become Christians; for while we plead holines for the denial of our *Bodies*, we do but put it to the question whether we have *Reasonable Souls*: For I beseech you where lies the consequence? God requires the Soul *principally*, therefore he requires the

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Soul only : they may as well say the Soul is the *Principal part of Man*, therefore it is the whole *Compositum*, which is a convincing Argument no doubt to a pretender of Reason : Why do not these *new Saints* die in a humor, and lay aside the Body, because the Soul is the *Life of a Man*, as well as lay aside the Body in God's worship, because the Soul is the *Life of Religion* ? God did forbid the *Jews* to bow down to any graven Image, *Exod. 20.* which bodily adoration is a part of Divine worship ; else it would not be forbidden to an *Idol*, because God is a *jealous God*, the express words of the Second Commandment ; so according to the precept, *bodily worship* is unlawful to be given to an *Idol*, and for this Reason because it is due to the true God, who is a jealous God, and will not, cannot brook a *Competitor* in his worship ; Now if you retain the Second Commandment, then God requires bodily worship, and 'tis *Sacrilege* to deny it, for the *Superstition* lies not in giving my body to my Creator, but to a *wrong object* ; and if you take away the Second Commandment, we must allow Image-worship, which will become lawful by renouncing that Precept, and so we really run into *Idolatry* while we only pretend to avoid it. For as it is a perpetual prohibition, *Thou shalt not bow down to an Image* ; So it is a perpetual obligation, *Thou shalt bow down to the God of Heaven* ; and as long as the corporal adoration of Images remains forbidden, so long bodily adoration of the true God is a part of Divine worship, and our duty towards him.

If God do not at all require the *body* in his Service, where lies the sin of *Bowing* to an Image ? For all men that understand themselves can inform us, that the *Bowing*

to

to a wrong object, renders the action culpable and superstitions ; I desire therefore our holy Brethren (as they love to be call'd) to consider, whether out of a causeless fear of Idols, by denying God corporal worship, they do not commit *Sacrilege* ? And let them consider of an answer to be given to their Judge in the day of Vengeance : I will then give God my *heart* (so far the old and new Christians are agreed) and I will give God my *knee*, and all external demonstrations of the Devotion of my Spirit : Lay aside prejudice and pride, he must be marvellous quick sighted that can espie any *Papery* in this Worship ; we look for the glorifying of the Body in the next Life, and certainly a *Reward* presupposeth a *work* : 'Tis strange to a sober man in his right Senses, that the body which must hereafter be joyned to the Soul to partake of its happiness, should not here in this Life joyn with the Soul in God's Service : *Outward worship without the Inward is dead*, I grant it ; but I say again the *inward* is not complete without the *outward worship* : (even as for instance) the glorification of the Soul is not consummate till the body be re-united to it ; such then as are scrupulous of this *bodily Worship*, I make them one reasonable Request, that they will only demean themselves in God's house as men that have *Rational Souls* ; and I will engage to prove to them that they, are to worship God with their bodies.

For let them consider, they who derogate so much from the *Bodily worship* in the Service of the true God, do, while they call others *Idolaters* for giving such Worship, make Idolatry a less sin than indeed it is ; for is it not *Idolatry* to communicate that honour with the Creature

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ture which is due to the Creator alone? This no Christian denies — By how much then the worship of *Gesture* and *Posture* is less due, when we do our Homage to the Creator (the true God ;) by so much is the sin less heinous, when the same is given to an Idol, or any wrong object, the less *outward Worship* is due to *God*, the less is the sin in giving it to an *Idol*. So that we make little or nothing of the great sin of Bowing to an Idol, by denying God *bodily Worship*, which is therefore not to be given to an *Idol* because the God of Heaven requires it as due solely to himself by the Second Commandment; from which there is under the Gospel no Refuge or escape, because Christ hath declared that *He came not to destroy the Law of Moses but to perfect it* : But besides, our *New Saints* give God their *Ears* who deny him their *bodies* ; Now the *Ear* is either the whole body or a part of the body, they should say the *whole body*, because they place all Religion in the *Ear*, but then they give bodily worship, and practise what they oppose or scruple at in the Service of God : But the *Ear* all grant to be *a part of the Body* ; now what a Riddle is here, that God must be worshipped with a part and not with the whole, with one Member and not with the Rest ; who can believe a thing so Ridiculous, that a man should be sent into the world only to *prick up his Ears*, and the rest of the Members of the body to be exempt from God's Service ; they may as well say that God will be served with a part not the whole Soul, as with the Understanding not the Will, or with the Will not the Affections, for God hath no more said I accept a *single Member* in lieu of our *Body*, than of a *single faculty* in lieu of our *whole souls* : But God hath required us

*to glorifie him with our Bodies, which takes in all the Members, and with our Souls, which includes all the Faculties; and these joyned together compleat the exhortation of the Royal Psalmist, O Worship the Lord in the beauty of Holinesſ — Was there not a solemn Worship required under the Law? This no man ever denied—— I then demand upon what account was that Service required (you will say upon the account of Gods Creation, Preservation and Redemption) Well and good—— How comes God now under the Gospel to lose that Title? Where hath God, who is our Creator and Redeemer under the New Testament, given Dust and Ashes a dispensation to be insolent in his House and Solemn Worship? If God did make us, and not we ourſelves, be a Truth under the Gospel, as well as under Moses, Davids Holy Invitatory taken up by our holy Church lays hold upon us, O COME LET US WORSHIP AND FALL DOWN, AND KNEEL BEFORE THE LORD OUR MAKER, Psalm 95. 5. And hath not God Redeemed us too? and what follows, therefore Glorifie God both in your Bodies and your Spirits which are Gods, 1 Cor. 6. last verse. Dost thou believe that God made the body? Dost thou believe that God will be served with what he made? Dost thou believe God is not, will not be mocked? If thou supposeſt all this for Truth, I demand with what Impudence, upon what pretence thou deniest or scrupleſt at this *bodily Worship*? By what Scripture instance, Primitive Saints practice doſt thou justifie the least Irreverence at Gods publick Service? Art thou wiser then all thy forefathers? All the Saints of the Old and New Testament? All ancient Churches? All Laws of Superiority? I tell thee*

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thee thou *sacrilegious wretch*, the very *Turks* shall condemn thee in the day of Recompence, who is more Reverent in his *Mosque* than thou in the *Church*, and hath more *Devotion* for his *Mahomet*, than thou for the eternal *Jesus*----Among the *Turks* when the *Enam* or *High-Priest* begins Prayers, all the company follow him; when he stands or kneels they do the like, even imitating the very Elevation and Depression of his Voice; while some mens Deportment in some places is so intollerable, prophane, and desperately notorious, that should St. *Pauls* Infidel come into many Churches of our Land, he would be so far from falling down and worshipping the *Lord*, that he must needs cry out and Report, *God is not in this people of a Truth*: But take we heed lest by our contemning God's Presence, by Irreverence in his House, we come to know that God was indeed here by his departure hence, and a μέλαγαιρών οὐλέουεν be uttered out of our Churches, as from the Temple of the *Jews*, *Let us depart hence, and no longer own the place abused by such sacrilegious Creatures.*

IV. A Fourth Thief is the *bare pretender* to Religion, he that acts the *Saints* part *in*, the more closely to act the *Devil* *out*, of the *Church*. Like the late Reformers, who sometimes mocked God with *Thanksgivings*, and made *Fasting* and *Prayer* take their turns in carrying on the work, when their hellish practices and our dear bought experiences discovered them to the world, as *Cheats*, and *Impostors*, and *Subverters* of all that was *Sacred* and *Orthodox*: A pretended *Saint* in God's house, and a *Devil* every where else, shall receive the *ωιζτο-σοτερογ*

τοτερον κείμενα — the greater damnation assigned to Hypocrites: *Totius iniquitiae nulla capitalior est, quam eorum qui ut maximè fallunt, id agunt ut viri boni esse videantur* (*Cicero de officiis*) of all injustice none is more worthy death and condemnation than the pretence of Piety to deceive our Neighbours: Thus a man may be a *Cheat in the shop*, that looks as a *Saint in the house of God*; especially if he deal with profane men of differing persuasions, for then the cheat is the same, as for the *Israelites* to spoile the *Egyptians*; and the holy Text is produced to gratifie his Hypocrisie and Covetousnes: *To sigh at a Sermon, and Look demurely half an hour afterwards, and cheat the whole week besides, oh 'tis an eminent demonstration of Christianity and holines*; to make *Religion* no other than a *Pander* to vice, and make *Piety* only on *Engine* to give credit to sordid designs, is the height of wickednes: An *Absolon* is never more wicked, and never more to be dreaded, than when he covers his *disobedience* with a fit of *Devotion* to pay his *Vowes*, 2 *Sam. 6.6.* And an *Herod* is to be suspected, especially when he pretends Adorations, *Bring me word again, that I may come and worship him also*, *Matt. 2.8.*

You have heard of an *Usurper* who fasted and prayed for the King, but the Spirit would not let him keep his word with him. There are a sort of men who give their *Ears* and *Elbows* to God, and look very precisely in God's house at a Sermon, and admire their own *Saintship*, and call themselves the *Saints*, the *People of God*, the *Elect*, and precious of the Earth, and talk high of *gifts* and *Experiences*; but when you have to deal with them, look to your selves: Even those very men of whom we have the blackest character that the most elo-

*Dear God, a keep thy servant always for frequent
the whole duty of man, i. the whole duty of a
Christian:*

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quent Apostle was able to furnish, *Covetous, boasters, Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy, without Natural Affection, Truce-breakers, false Accusers, Incontinent, Fierce, Despisers of those that are Good, Traytors, Heady, High-minded, Lovers of pleasures more than Lovers of God, have a fashion and a form of Godliness*, 2 Tim. 3. from the 2 to the 6 verse. But such Thieves as these, who only put on the *mask* of Religion and the *vizard* of holiness in God's house, the more artificially to delude others, shall never taste the *true spiritual Joy* of sound Christian professors. This is a fourth Thief in God's house, that acts the Saint in the holy Oratories, and appears beautiful outward to deceive his Neighbours.

V. A Fifth Thief in the House of God is the *long-winded, insignificant Cant*, that ushers in the Pulpit-discourse, for the performance of which the *Liturgy* is either curtailed or over-hastily read, and by this means vilified and contemned: This *project* (however not intended by all such as now use it) was clearly the event and design of our late *Empiricks* and *Quacks in Divinity*, who pretended to a peculiar gift of Prayer, and praying by the Spirit: For if this be *Praying by the Spirit*, as it is arrogantly called in opposition to our *Publick service*, what follows in the Logick of the vulgar Herd, who regard not Reason but noise and Clamors, but that the Common-Prayers of the Church are vain and superfluous.

This sort of praying by the Spirit, (as they call it) hath prayed all into *Confusions*; It hath prayed off the head of *Charles the First*, it hath prayed *Peace and Truth*

out

one of the Church, and the *People* out of their wits : This back-door was no sooner opened to let in the *Spirit* (as it was called) of *Grace* and *Supplications*, but presently the *Spirit* of *Contradiction* and *disobedience* was let loose upon us, to the danger of all that was *Sacred*, and the rooting up of *Religion* and *Government* from the very foundations. If it be said that if this *Liberty* should be for the future, (as it hath been formerly) abused, that the *mischief* would be notorious, and there is power in our *Governors* to punish the *Offenders*; I desire these *objectors* to consider, this *Liberty* having brought real disadvantages, and the Use no profit to the Church, whether it be not more pious and prudent to prevent all occasions of the *mischief* it self, than to give way only because we are able to punish it.

The *Ancients* used only some short *vota pacis*, or benedictions of the people, and generally the *Gemina Salutatio*, *THE LORD BE WITH YOU*, and *with thy Spirit* replied by the people, and so the *Sermon* began. *Clem. Const. Lib. 8. cap. 5. Optatus, Lib. 7.* In the *Milevitan Counsel*, where St. *Austin* was present (as *Micrologus* testifies *de authenticis orationibus*) It was by him and the 200 Fathers agreed (*Can. 12.*) that no Prayers should be used in publick, but such as were approved of by the *Synod*; and so also in the third *Counsel* of *Carthage*, where St. *Austin* was present : Likewise (*Can. 23.*) it was so decreed in the *Primitive Church*, the *Presbyters* were never permitted in the least to use any but the *Churches Prayers*; so that this *new device* is a *novelty* against the *usage* of all former ages : and that the *Pulpit* was never design'd for a place

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of *Prayer*, but of *exhortation* only, is strenuously proved by Dr. *Heylin* in a brief discourse against all opposers: (not that these men generally have the gift of *Prayer*, as they vainly boast,) for the most *Seraphick* of them, who glory in their sudden vein and fluencies, do very frequently lose themselves, and that the people may not discover them to be *cheats*, they fill up the *Chasms* with *H U M S* and *H A H S*, which they call the *groanings of the spirit*; or else they supply the breach with miserable *Tautologies*, and ridiculous *Repetitions*, and pious Non-sense, sufficient (as *Charles the Martyr* well observed) to convince any, but such as glory in being *Pharisees*: I am confident, that had an Industrious man collected the *Blasphemy* and *Impertinence*, the *Levity*, *Flatness* and *Rudeness* of the *Pulpit-Conceptions* in the late times, the *Volume* would have equaliz'd the *summes of Aquinas*.

Besides in the second place, there is variety enough for *subjects* and *occasions* in the several services of the Church to entertain our *Devotions*; and our *Letany* alone is so comprehensive in this kind, that compared with that one Branch of our holy Service, the *Pulpit Prayer* to an unbiast person will appear barbarously ridiculous: But why do I speak of the *Letany*? There is a *Prayer* about Forty words, at our *Communion Service*, that is comprehensive above all the Prayers that were ever made in the *Pulpit* by these gifted undertakers; *Prevent us, O Lord, in all our doings with thy most Gracious favour, and further us with thy continual help*, is a *Compendium* of what is requisite as to *Prayer*; *That in all our works begun, continued and ended in ihee, we may Glorifie thy holy Name*, there is the *Ten Commandments*:

and

and finally by thy Mercy obtain everlasting Life through Jesus Christ our Lord, there's the Creed of the Apostles: Compare we this grave comprehensive Collect, and its Brethren through the Common-prayer Book disperst, with flatness of those *long-winded Pulpit-effusions*, *Dagon*-like it falls down before the Ark of God, and appears vain and empty in the holy Oratories, not fit to be admitted upon any pretence with so admirable a form of *Divine-service*, as is settled here in this best of Reformed Churches; if the pretencē be for a Prayer before Sermon to beg a Blessing upon the Word (not to mention many other parts of our Worship) the *Letany* hath supplied it, *that it may please thee to give to all thy people increase of Grace, to hear meekly thy Word, and Receive it with pure affection, and bring forth the fruits of the spirit*; after Sermon, *Grant we beseech thee Almighty God, that the words which we have heard with, &c. only populus vult decipi, Decipiatur*, otherwise the Churches Prayers were sufficient: Is the pretence to raise up peoples Affections *to stir them up* as the phrase is? why cannot this be done by the Churches Form, as well as that of a particular Priest, or newly conceived Prayers? *David* was a man after God's own heart, and his Soul panted for the Courts of the Lord, when the Service was not newly conceived, but constant Forms of Prayer and Praise to entertain his Devotions: and let us consider *David's* Lord and ours, from whom we have the name of *Christians*, who never had more Ardent and Intense Affections, than when he frequently prayed in the same holy words: These are two instances without exception I hope, and backed with this great authority; I humbly conceive that there is somewhat rather to be

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be kept down, somewhat within in these *new men* to be subdued and mortified, and then I dare ingage they shall find affections as well for the *Desk* as the *Pulpit*, for *constant Forms* as well as *Prayers newly conceived*: Let all prejudice be set aside, let men be humble, modest and unbiased, and in the holy Churches solemn worship, (and without this *Pulpit-stirring up*) they shall find enough to exercise a sound *Faith*, a sincere *Love*, a substantial *Devotion*; or I here ingage my self a Convert to the contrary practice. Where men have no Devotion for so excellent a Service, the *Pulpit-prayer* rather heightens their curiosity than enflames their Affections; for if my *Affections* be regular, (if I do not mistake my irregular lusts for sound Affections) the *Churches Prayers* have infinite advantages above those of a *particular Priest*; for these have many *Orthodox Divines* and Glorious *Martyrs* their Composers, these have *authority*, and are the *National Service*: Now with *Solomon*, Two is better than one; and there is most safety in a multitude of Counsellors; and ours is the Service of obedience, which crowns every Sacrifice: and I appeal to all that have not renounced all Reason and Religion, whether these are not *sufficient Motives* to raise mens affections to our legally established Service, and whether it be not mistaken for something else than what these men call Affections, who are stirred up in the *Pulpit* alone, and have no zeal for our *publick Devotions*. But besides, there are two ways to move the Affections: One by the *Sences* and *Imagination*; so some people are mightily affected with a *lamentable look* and a *puling Tone*: doubtless there is great vertue in the fellow-feeling Tone and *Emphasis* to raise the affections. But there

there is a better to move the Affections by the Reason and the Judgment, when the *Mind* truly and Rationally convinced draws and inclines the *Affections* to its side; now the first is insignificant, but this second is the stirring up of the Affections indeed; and here I will ingage for the preeminence of the *Churches Devotions* above this novelty of the *Pulpit*: But some will say what doth this concern *a popular Auditory*? I answer much every way; chiefly because in Cities and Corporations where the holy man of God lives upon Benevolence, either *Cant* or *Starve*, humour us or perish, is the proposition of the Auditors; no creature comforts without spiritual gifts, no free Contributions without voluntary effusions. Whether God hear this *long-winded Cant* is not the enquiry, they are sure the People do, and that is the *Idol* to which too many are constrained to Sacrifice, eating up the Peoples sin, and making it their Meat, Drink and Maintenance; but the *feet* of those I could even kiss, that contemn in difficult cases a *compliance prejudicial to the Church*, and shall daily pray that there may be found out some way or other for the encouragement of our *Clergie* in Corporations, that they may not lie under a perpetual temptation of setting *up private Conceptions* against *publick Prayers*: for the Peoples *Comment*, and the *Tickets* put up to beg (not the *Churches*) but the *Pulpit-prayers*, do speak it a down right opposition to the *Churches Service* in the Sacred Oratories: But oh the *Applause* of the *Rabble* is a great ingredient in this practice, this speaks us *powerful men* and *Soul-searching Ministers*, this produceth the *Ab-meas*, the *Sighs* and *Croans* of the *holy sisters*; this makes it no sin in our *she-Saints*, who goitisp in *Scripture phrase*,

to

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to steal from their unconverted husbands to give to the *Pure teacher* of Souls. And thus between *Priest* and *people* the Church is Rob'd of its *Obedience*, God's house of the *Devotion* that was formerly wont to accompany our holy Service, by the addition of an *Aiery Cant* of words and phrases, by which the *Priest* feeds himself (while he robs the *Church* and deludes the *Hearers.*) Really when I consider with my self this holy Theft, this *pia fraus*, a kind of Sacred Juggle between *Priest* and *people* to the prejudice of the Church; I can scarce pronounce otherwise of such *Congregations*, than the *Philosopher* did of *Markets*; that they were Places where people met together to be cozen'd themselves, and to deceive others: This is another Thief in God's house; against the First, it is written, *my House shall be called a House of Prayer*; against the Second, *My Son give me thy heart*, *Prov. 23. 26.* against the Third, the Second Commandment; against the Fourth, *Wo unto you Hypocrites*, *Matth. 23.* against the last, *Glorifie God with one heart and one mouth*, *Rom. 15.6.* *Speak all the same thing*, *1 Cor. 1.10.* which is done *chiefly* (I say, not *solely*) by the uniform order of Divine Service; and so much of the Thieves.

I shall next vindicate briefly Gods House with application to our selves.

St. *Chrysostome* in his 36 Homily on the First to the *Corinth.* urgeth an *awful behaviour* in God's House from the *Angelic presence*, *τόπος Ἀγγέλων*, &c. *The Place of Angels*, *the place of Archangels*, *the Palace of God*; and in his 15 Homily on the Epistle to the *Hebrews*,
against

against those that laughed in the Church; *the Angels here attend, and the Place is filled with incorporeal Powers*; and so also in the Second *Homily* on the *Acta* of the Apostles, in his Sixth Book *de Sacerdotio*, in his Third *Homily de Incomprehensibili Dei Naturâ*; and his First *Hom. de verbis Isaiae*; and so St. Ambrose on the First of S. Luke; and *Tertullian de Oratione*: and this is intimated to us by St. Paul, I Cor. 11. 10. when treating of a decent accommodation to be observed in the Church Assemblies, and in particular of Womens being covered in the Church; he enforceth it from this presence of the Angels, (*because of the Angels*) namely, which are there present: for otherwise the reason holds not why she should more be covered in the place of Prayer than elsewhere, unless the Angels were more there than elsewhere: This place hath troubled *Expositors*, but see what it is to admit of a Truth, for thus Construed, there is no difficulty in the Text. And this is the Interpretation of those eminent Criticks, *Clarius*, *Chameron* and *Grotius* upon the place; and of this judgment is *Parens* also, who observes from *Calvin*, (*and so we have his Judgment also*) *Angelorum Nomen absolute possum, nunquam ponni nisi propriè*? See also the Learned Dr. *Hammond* upon the place: If any shall now say, whatsoever was in the Apostolical and Primitive times, they will not now believe any such *Angelical Presence* in our Churches, I must plainly tell them if it be so, it is because of our Irreverent and Unseemly behaviour in them, which

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makes those Blessed Spirits loath our Company; for although they be *Invisible and Incorporeal Powers*, yet can they not look into our *Hearts*, that is God's *Prerogative*: But they are witnesses of our outward demeanour and actions, and it was a *Case of external decorum*, wherein the Apostle mentions their Presence in the fore-quoted Text, *because of the Angels*, for the Angels love not to behold any *Unde- cencies*, and if we lose them, we lose the best members of the Church. 'Tis certain God is more especially present in the publick Congregation than elsewhere, *where two or three are gathered together in my Name, there am I more especially in the midst of them*, Matth. 18. 20. (And that is chiefly in the Congregation of his Saints and Servants) which Text, Mr. *Gregory* a learned Critick tells us, was taken up by our Saviour, in imitation of the Son of *Halaphtha*; where two or three are conferring about the Law, there the *shechinah* will be with them; as if Christ had said, *there I will be by a more especial exhibition of Grace and Blessings*. The *Church* then is the place where God's honour dwells, I say not more *Essentially* but more *Graciously* as the Blessed *Maximus*, the *Grace of the Holy Spirit*, though *unseen by us*, is yet *Resident in the holy Church*: So the Apostolical form of Consecration, as the same Critick quotes it from the Metaphraſt, *May it please thee O Lord, that thy most Holy Spirit may inhabit in this house, which we have built in thy Name*: It may be said of all places, *Deus hic est*, God is here, but of some places as *Jacob of his Bethel, vnde Deus hic est.*

est, truly God is in this place; that is, *Certiūs & Evidētiūs* by a more evident and effectual presence: As then we exhort all men to pray and to worship God every where, so we think no place so fit as the Church, nor any *Exhortation* fitter than David's, *O Worship the Lord in the Beauty of holiness*. The presence of the holy Spirit applying to the Place Consecrate by a secret and Invisible kind of incubation, dischargeth it of all those black Incumbrances, that the Prince of the Air might obtrude upon it, and bringing it under the shadow of the Almighty, exalts it to a Reverential state of Holiness and Divinity, with intermixing with that space and scite of ground, not by *gross adherence* but *Emergetical Communion*, induceth a nature and condition apt to quicken and assure Devotion, and so disposeth the Acts done in the Church to more illustrious and infallible effects of Blessing and success: and after all, to prevent a *common objection* against the *Relative holiness of Churches* under the Gospel, the abuses corrected by our Saviour in my Text, were not within those Septs of the Temple, (called sacred by the Jews) but in the Court of the *Gentiles*, where the uncircumcised were admitted to Pray, as the words here cited by Christ out of *Esay* intimate to us, *my House shall be called a House of Prayer for all Nations*, for so the words run in the Prophet whence our Saviour cites his *Scriptum est*; this outmost Court, (or the Court of the *Gentiles*) the Jews made no account of, but as a common place: But our Saviour proves by *Scripture*,

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ture, that even this despised *Gentile Oratory* was a part of his Fathers house, *my House is a House of Prayer for all Nations*; therefore the place of Prayer for all Nations is a part of my Fathers House; if *my Fathers house*, then a Holy place, and not to be prophaned as it is by you, by being made a house of Merchandise, (or in the Text language?) a *Den of Thieves*. Such as desire an improvement of this observation may consult Mr. *Mede* upon my Text, who Illustrates it admirably to the satisfaction of all unbias'd and unprejudiced persons. All that I shall infer is, that *Barns*, and *Stables*, and *creeping Corners* may not contest for prerogative with our *Churches*; and so I pass to the Application of the Discourse, which I shall confine to two only Uses, *Reproof* and *Exhortation*.

I. *Reproof to the Contemners of God's house and Service*; And this I shall not level particularly against a sort of men, with dedalent hearts and seared Consciences, that are resolved never to be friends with the Church and its Service, by the greatest strength of Reason and Arguments, who in other cases (as in Schisms and Factions) take *clamour* and *Noise* for *Demonstrations*: But against such who seemed to long for this worship, as *David* for the waters of *Bethleem*, when it was exil'd God's house, and now it is restored snuff at *Divine Service*, and say *what a weariness is it?* Heretofore, when *shall we come and appear before God?* oh what zeal they pretended for the solemn worship and the house of

of God, and now it is brought to us, can sleep it out, (as men over-laboured) or Gaze and Whisper as men unconcerned, instead of a real Devotion towards it? For men to *Droll* upon that worship, which when prohibited they seemed to *Deifie*; what is it but a design to give Posterity cause to imagine, that *Religion* had little share in the late *blessed* and *miraculous Restoration*. What do these pretended honourers, (but real Enemies of the Church and its worship) but bring Christ a *Scepter* only to smite him on the head, and make a preface of *Homage* to give themselves the sport of the *Mock ry* at the Author of all our Blessings and Injoyments: And now who can refrain from the *Apostrophe* of *Moses*, *Do ye thus requite the Lord, O foolish people and unwise?* Is this barbarous hypocrisy the requital that heaven Merits at your hands for the Restoration of the solemn Service? Hath God rescued his house from the prophanation of its *open Enemies*, for such as call themselves *friends* to be *Thieves* and *Robbers*? Have you so soon forgotten your *Interest* in your advantages by this Service of *obedience*, as to forbear the Humility and Reverence, Unanimity and Uniformity which becomes the house of God, and our Primitively pure Devotions? How will the *factious giddy Rabble* lift up themselves, when the reputed sons of the Church by Indevotion and Irreverence, shall publish rather an *Indifference* and *Lukewarmness*, than a *Real zeal*, and *Concern* for God's House and Service? Oh for God's sake, for Christ's sake, for your own Soules sake, make the Church the *Scene* of your *Penitence*,

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tence, as it hath been of your *faults*; reflect upon all past *omissions*, deprecate your former *Indevotion* in God's house and Service, by the strong crying and tears, and by an *exemplary Reverence*, redress the scandal of all *past prophaneness*; which leads me to the

II. Use of *Exhortation* and Application of the Discourse, which I shall put a period to in a very few words: The Worship and the Place are with us happily united, we have our *Houses of Prayer*, and *Prayers* for the *House of God*, and so an agreement with the First part of the Text; But as for the latter suffer a word of *Exhortation*, *Make not I beseech you the house of Prayer, by Indevotion or Irreverence, a Den of Thieves.*

THE END.

